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and fostered a spirit like that which went into the writing of them: a single-minded devotion to philosophy.

Mr. Bradley half promises to collect some of his other writings which have too long lain scattered through the reviews, and suggests that he may even republish his early volumes on logic and ethics. Let us hope that strength will not be lacking to him to finish this task.

THEODORE DE LAGUNA.

BRYN MAWR COLLEGE.

Moral Training in the School and Home: A Manual for Teachers and Parents. E. HERSHEY SNEATH and GEORGE HODGES. New York: The Macmillan Company. 1913. Pp. 221.

The Way to the Heart of the Pupil. DR. HERMAN WEIMER. Authorized translation by J. REMSEN BISHOP and ADOLPH NIEDERPRUEM. New York: The Macmillan Company. 1913. Pp. xii + 178.

The two books demand separate treatment. The first-named is the work of two American professors of divinity, written to meet the posited need for "careful, systematic, graded, moral training" in the American public elementary school. The book is thoroughly inane. The contents consist of (i) an obvious list of virtues and vices, (ii) commonplace commentary thereon, and (iii) tables of suggested stories classified according to the several virtues and vices of the several school grades. The stories constitute the primary motive of the book, for we are told explicitly that "the best way" to build character is "by systematically placing before the student moral situations as embodied in story." No one questions a crying need for better morals, nor that character-building lies centrally within the domain of education. But when we are asked to rely principally upon stories as the specific educational agency that shall effect better moral characters, we hesitate. We are forced to wonder whether the advocates of such a nostrum quite appreciate the inherent position that morals have in life. Nor is there any firmer grasp of the principles of habit formation: "Moral situations embodied in story . . . dealing with the virtues and vices peculiar to each period of the child's unfolding result in wholesome moral reactions which, through frequent repetition, lead the pupil to develop habits of will and forms of conduct that are morally worthy." What can the authors be thinking? Has James lived in vain? Is conduct merely the end of education and not also its very process and content? Are actual life and the study of psychology still strangers to each other? We need say no more. A vital discussion of the actual problem of moral education would be welcomed; but there is no place for a book based essentially on such an inadequate and discarded psychology.

Except as source material for the study of comparative education, the second book—as a translation—has small excuse for being. Its lesson for America is too remote. The chief interest which it has for us lies in the light it reflects upon German school practise. The appeal to Pestalozzi's love of children, the protest against corporal punishment, against brow-

beating, against refusal to answer pupil's questions—all this carries us back to the mid-nineteenth century, and shows us how far American schools under the influence of democracy have departed from the once universal repression of childhood. When Dr. Weimer regrets that "kindness is so rare a plant in our schools," that too often "the child is absorbed in silent, half-conscious hatred of everything that is called school," we see in these effects of "Prussian preciseness"—to use Dr. Weimer's phrase—not the much-praised efficiency of German education, but a general social theory and attitude which consistently refuses self-expression to German school-boys, and to their elders a responsible ministry in the Reichstag. America has much to regret as to the efficiency of her schools, but she has left behind the rule of the rod and the systematic suppression of childhood. Her undertaking is difficult, but it is the problem of democracy. We wish Dr. Weimer Godspeed in his crusade for happier schoolrooms, but many of us fear that another reform must first be effected.

WILLIAM HEARD KILPATRICK.

COLUMBIA UNIVERSITY.

JOURNALS AND NEW BOOKS

JOURNAL OF ABNORMAL PSYCHOLOGY. February–March, 1915. *Freud and His School: New Paths of Psychology* (pp. 369–384): A. W. VAN RENTERGHEM. – The first of two or more articles on the work of Freud and his school. The attitude of societies and the public when Freud first published his works on psychoanalysis is briefly sketched. The difficulty of giving "a concise, clear, and understanding idea of Freud's teachings" is due to the various subdivisions being so involved. The conception of the conditions of the patients cited might be called "the sexual theory of the neurosis." *On Psychological Understanding* (pp. 385–399): DR. C. G. JUNG. – One kind of understanding is *retrospective*, another is not analytic or reductive, but *synthetic* or *constructive*. "The reductive method has the great advantage of being much simpler. It reduces everything to generally known principles of a simple nature. The constructive method has to build up towards an unknown goal. The elements with which it works are the complicated components of the actual mind. This kind of work forces the explorer to take all those powers, which are at work in a human mind, into his account. The reductive method tries to replace the religious and philosophical needs of mankind by a more elementary viewpoint, following the principle of the 'nothing but,' as James nicely says; but the constructive method acknowledges them 'tel quel' and considers them as the indispensable elements of its work." *Professor Janet on Psychoanalysis: A Rejoinder* (pp. 400–410): ERNEST JONES. – Professor Janet's criticism of psychoanalysis, read before the International Congress in London, contained a number of passages of a nature that laid him open to a charge of unfairness. His answer was an